The Inquirer

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OUT OF UNITARIANISM

HISTORY OF A DISSENTING FAMILY

By John Rowland

WHEN the introduction of a book includes acknowledgements of the help of the Revs. H. Lismer Short, G. Randall Jones and J. R. Sturges; when, moreover, its Bibliography includes *The Unitarians* (Henry Gow), *The Unitarian Movement* (H. McLachlan), and *The Unitarian Contribution to Social Progress in England* (Raymond Holt), it would be a very unperceptive reader who would not see that the book is of special interest and importance to all Unitarians. The book referred to is Victor Bonham-Carter's *In a Liberal Tradition* (Constable, 30s.). It will be, at any rate to the more superficial of critics, a picture of Mr. Bonham Carter's family; but, as he rightly points out, it may also be regarded as a social document of a little wider interest than any family history. The Bonham-Carters, he considers, have been typical of many families in Britain during the past century or so, and in telling the story of social and political changes as they have impinged on his ancestors and his relatives, Mr. Bonham-Carter has provided the historian with a valuable contribution to the understanding of many social changes.

A Fascinating Picture

The family of the Carters (the name "Bonham" was added in 1927 when a kinsman of that name left a considerable sum to the present Mr. Bonham-Carter's great-grandfather) originated in Portsmouth; they were leading citizens of that city for a very long period of time, providing mayors, Members of Parliament, and many other faithful public servants over several generations. They were also staunch supporters of the Unitarian Church in Portsmouth which (after war had destroyed its buildings) merged with the General Baptist Church there to become the John Pounds Memorial Church. Hence, of course, Mr. Bonham-Carter's debt to the Rev. J. R. Sturges, the present minister of the John Pounds Memorial Church.

The early pages of Mr. Bonham-Carter's volume, indeed, provides a fascinating picture of the life of a dissenting family in a great provincial centre. The Carters of those days were frequently in London; on occasion they were provided upon to attend an establishment place of worship; but they were at home in Portsmouth, and, as adherents of Dr. Priestley, they supported the Unitarian cause in their home. Mr. Victor Bonham-Carter refers to the fact that though, in his later life, his grandfather did not attend chapel, he was a subscriber to the High Street Unitarian Chapel in Portsmouth all his life. And if he attended an Anglican service, any reference to the Trinity, in the creed or elsewhere, would draw from him an audible: "No, no!"

Conclusion to be Drawn

There is, however, an interesting conclusion to be drawn from the developments in the Bonham-Carter family—conclusions which the author does not hesitate to draw. The main point is that, through the generations, there was a migration of interests and loyalties away from the provinces towards London; there was also a movement in religion from Unitarianism towards orthodoxy. A little over a century ago the Bonham-Carters were educated at a school in Hove, run by the Rev. J. P. Mallesson (minister from 1829 to 1860 of the Church in Brighton which I have the honour to serve today). In the next generation the boys went to Clifton, Rugby, or Winchester. They were born and bred in London; they were brought up not as Unitarians, but as Anglicans, albeit as Anglicans of a definitely Liberal trend. There was, too, a tendency of the radicalism of the family to be toned down; many of the later generations became moderate Tories—though with one notable exception, Maurice Bonham-Carter, who was principal private secretary to H. H. Asquith, and who married Asquith's daughter, now well-known as Lady Violet Bonham-Carter.

From Dissent to Dissidity

It may be that one can best describe the change that has come over the family as a movement from a position of dissent to joining that more or less unchoosing minority now generally called "the establishment." And it may be that such a move—in part personal, in part social—is something that has cost the Unitarian Movement the allegiance of many who might have given it great strength and influence.

Perhaps it is typical of this change that the second part of the book is devoted to the life and career of the author's father, who had a notable military career, ending as Governor of Malta before and during the Second World War; it is perhaps also typical that, while Mr. Bonham-Carter's admiration for his father is unbounded, this part of the book, to one reader at any rate, was not as interesting as the earlier section, where the members of his family were more individualistic and less conformist. Yet

even the high army officer was much more of an individualist than most; his emphasis on the value of education, on toleration and understanding of many different types of people, stemmed from a dissenting background.

The value of the Bonham-Carters, in fact, has come out of Unitarianism in two senses—they have left the theological fold in which their ancestors were found—but also Unitarians may perhaps feel that the great services to humanity which this family has given have been revised in some degree from the background of the Unitarian Movement which was theirs for so long.

ANTI-SEMITISM: THE HEART OF THE MATTER

By Margaret Newby

ANTI-SEMITISM, suppressed in 1945, threatens once again to raise its head. The ugly thing is always there, it seems, biding its time, waiting for the moments in history when the civilised element in society is a little off guard.

Argument leads nowhere because Anti-Semitism is of the heart and not the head; it cannot therefore respond to an appeal to reason. It reached the peak of illogicality in the Middle Ages when the Jews were hounded from one country to another because, as a race, they were responsible for the crucifixion of Christ.

To reach the heart of Anti-Semitism we have to ask ourselves why, after two thousand years of a mainly Christian civilisation, the Jewish people remain the scapegoat of the West. That modern man is as much in need of a scapegoat as were the ancestors of the modern Jew is all too evident. There was much to be said for the ancient Hebrew rite of symbolically laying the iniquities of the people on the head of a goat and driving it into the wilderness. In the presence of the people the High Priest cursed the creature and charged it with their sins. Ever after it was the scapegoat, the bearer of the tribal guilt.

This ritual, satisfying to a primitive people, is of no value to us. We should regard as insane one who believed he could absolve himself from responsibility by transferring his crime to the head of an innocent beast. Today the goat has faded out of the picture and the Jewish people have themselves become the unwilling bearers of our guilt. How pleasant is that glow of righteous condemnation of a human scapegoat, but how painful the alternative of taking oneself to task, of bearing the full burden of one's sense of inferiority.

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In this word "inferiority" lies the heart of the matter. If the Anti-Semitist were to succeed in exterminating the despised race, he would be no better off. To fill the vacuum in his soul he would have to find a fresh subject for the projection of the inferior self he prefers not to recognise.

The Jew-baiter does not, of course, admit to himself that he is smarting under a sense of inferiority. For this reason he is practically beyond conversion. As well try to persuade a twelfth-century Crusader that a Holy War is incompatible with Christianity as to convince a rabid Anti-Semitist that "Jewish blood" is no different from his own. Since we cannot hope for a change of heart, our urgent problem is how to prevent this social delinquent from ever again getting out of hand. We know more about him now than we did when Hitler came to power. In the thirties he bluffed his way to the surface before we had gauged his strength. Since those days, we have had opportunity to observe that although, with the support of a majority, he can make a show of courage, he cannot stand alone. This was recently shown in New York when two young men were charged with disseminating Nazi propaganda. They began by boasting that their arrest was good publicity for their cause, but when the judge called their bluff by hinting that they could be charged with treason, an offence punishable by death, their morale collapsed utterly. And yet, within a period of ten years, thousands of young men holding similar views, united under an irresponsible dictator, were in part instrumental in putting to death more than five million European Jews.

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That there should ever be a recurrence of this tragedy is unthinkable. But can we be sure that history will not repeat itself? Here we are confronted by a subtle difficulty. Racial prejudice is not, alas, confined to sadists, or even to those who wish the Jewish people no greater harm than a speedy departure to some other country. We meet with it among those who, while professing to abhor cruelty, are less indignant at persecution than we feel they should be. It was disturbing in the "thirties" when reports of concentration camps began to filter through, to hear kind-hearted folk, subscribers to animal and child welfare societies, remark dispassionately, "It's dreadful—but the Jews are difficult", or "We wouldn't do it here—but one can understand it."

One cannot point the finger at a universal human weakness without admitting to a personal prejudice. The average Britisher distrusts opulence, whether in Jew or Gentile. If we analyse this prejudice we find it is made up of jealousy and snobbishness. Even if we could possess that enviable gift of making money, "good taste" would prevent us from lavishly displaying it. Who does not secretly envy the man who can enjoy every penny of his acquired wealth, unhampered by social convention?

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To expect every Anti-Semitist to see his prejudice in terms of his own inadequacy would be a counsel of perfection. On the other hand, it is not too much to ask of responsible citizens that whenever we instinctively dislike a member of another race, we should pause to consider whether the character traits which repel us are not in fact our own. Indeed, it is of vital importance to the Jewish people that we should form this habit. In times of persecution we hear talk, mainly in religious circles, of an "evil power" at work in the world. But how is this power generated if not from the thoughts and feelings of the persecutors themselves? When the temper of a community is uncertain, liable at any moment to wreak itself upon the despised race, the expression of even a mild prejudice may tip the scale to the side of intolerance, hampering the efforts of all who strive to prevent the situation from becoming out of hand. In this delicate matter of Anti-Semitism, whoever is not positively for us is against us.

The surest means of protecting any section of the community against discrimination is by a just administration of the law. It must remain the only means until such time as, individually and as a nation, we realise that before classing another race as "inferior" we would do well to take stock of our own less pleasing characteristics.

THE IRISH EMBLEM AND THE ENGLISH TIGER

RECORD OF A RECENT EPISODE

By A. B. Downing

(Insofar as there are any opinions expressed in the following, the writer alone enows the privilege of being responsible for them—the Editor)

T. S. Eliot once wrote that

> The naming of cats is a difficult matter,
> It isn't just one of your holiday games.

With much insight our half-English, half-American poet goes on to tell us that "a cat needs a name that's particular".

> A name that's peculiar, and more dignified,
> Else how can he keep up his tail perpendicular,
> Or spread out his whiskers, or cherish his pride?

Our Irish brethren, or some of them, are just now busy spreading out their own ecclesiastical whiskers and finding new

ways of cherishing their Non-Subscribing pride. The new English (and American) symbol of Unitarianism—that by now much-discussed and frequently-worn Flaming Chalice—has ruffled the calm of synods and stirred Presbyterian pride to new heights of both witty and anguished self-expression. We must all realise now, if we did not know it before, that the choice of a symbol, like the naming of cats, is certainly a difficult matter and far from being "just one of your holiday games".

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Fierce Irishmen like the Rev. John McCleery are now not only saying that English Unitarian influence is "positively dangerous"—this is the phrase he actually uses to describe the recent answers to some questions on Unitarianism published in London—but even the new symbol of the Flaming Chalice is beginning to spread alarm and despondency just across the Irish Sea. Its physical appearance on the walls of the Non-Subscribing Presbyterian headquarters in Belfast, "in enduring stone on a magnificent background", has just struck the Rev. Dr. A. L. Agnew like a thunder-clap. From the shock of seeing it he mourns and refuses to be comforted, though through his well-expressed anguish flow characteristic currents of humour and wit. While Mr. McCleery's Non-Subscribing anger is cold and uncompromising in the face of English insolence, Dr. Agnew's large Irish frame is always generous enough to interrupt his tears with some hearty bursts of laughter.

Our Irish cousins—so perhaps we ought to think of them and not dare to assume a closer family tie in our household of faith—have not of course been allowing the grass to grow under their feet. The feet have continued to move with a sure step over the sacred Presbyterian ground, while their hands have been working overtime and have produced what the Rev. John Radcliffe calls a new "visual aid—a Church emblem". And there it is indeed, as large as life and perhaps just as enigmatic, on the front cover of January's issue of "The Non-Subscribing Presbyterian".

"Wholly scriptural in conception" Mr. Radcliffe calls the new emblem. Certainly the Irish designers have delved into the storehouse of the Old Testament. From the wealth of its sacred contents they have brought out the Burning Bush as the enduring symbol of God's will and purpose. And this striking image from the Old Testament is tastefully surrounded, on the new emblem, by a highly satisfactory text from the New. The text of course is presented in the dignified obscurity of the Latin language. This is a fair compromise, one supposes, between the difficulty that few know Greek and the disadvantage that many Irish do not like English. But let that pass. "Where the Spirit of the Lord is, there is Liberty" has a sound liberal ring in any language. I can vouch for the fact that it sounds most moving and agreeable even in Russian.

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One readily concurs in the opinion that the new emblem of the Burning Bush is an "evocative design". On the whole the flames, rather solid though they are and quite devoid of smoke, could not be too easily taken for flowers. One may safely conjecture, too, that Moses himself would probably have approved of it, though perhaps I might venture to record a reservation in this respect. If ever Moses' soul is destined to meet that of Jesus in Eternity, the latter might find some difficulty in introducing himself to his forerunner if it occurred to him to present Moses with the new emblem as an unmistakable mark of his own originality and identity. There is always a slight difficulty when one is expected to produce a visiting card on which one's name or sign does not appear. But perhaps that is a purely modern dilemma which is of no consequence sub specie aeternitatis.

Thus we now see two new liberal emblems presented to the religious world. We may perhaps continue to muse on the strange birth-throes which attend the growth of new symbolism. As we watch the process of new birth, it is certainly something of a privilege to attend as a sort of distant observer. At any rate when the simple Cross was born as a symbol, there were no aesthetic designers sitting round a table. When the Cross was born it was something to be endured, and when it left its mark it was in the inaccessible depths of men.

We can guess that our story of new emblems is by no means over. Further chapters will be written, in which irony and inspiration will no doubt play their due roles. Irony indeed has already appeared as a figure on the unfolding scene. Nowhere in England is the Flaming Chalice yet sculptured in stone, though it has appeared on pulpit falls and stained-glass windows. But in Belfast, yes in Belfast, what Dr. Agnew calls "the tiger of English Unitarianism" is already stalking about and has left its inefficable, emblematic mark even on Irish walls. No wonder our Irish friends feel moved to an anguish which can only be expressed in poetry. Even the wonderful resources of Dr. Agnew's Irish prose, which stands unrivalled for purple wit Orange windows, cannot do complete justice to Non-Subscribing Presbyterianism when it stands wounded but embattled in an age-old encounter. As the non-subscribing Presbyterian announces in verse:

The Tiger

Tiger, tiger, burning bright,
In the *very* dim religious light.
Whelped in some wicked G.A. den,
Who shall describe the horror, when
Thou didst at thy leisure eat
Arthur and John from head to feet:
And smirked a wicked Kishy grin
As you padded off with them within?
Tough morsels both! Come, why so pale?
You'll soon be as sick as Jonah's whale!
Disgorge, O Tiger, these holy men.
Repent of your ghastly meat; and then
Past all religious "adventurers" push
And quench your thirst at the Burning Bush.

Amen.

(For the uninitiated, Arthur is Dr. A. L. Agnew and John is the Rev. John McCleery).

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IT OCCURRED TO ME

By Muriel Hilton

A FEW months ago I was converted, converted to the Italic style of handwriting. For many years I had been profoundly dissatisfied with my writing; friends had hinted somewhat humorously that they found much difficulty in reading it; a relative had given it up altogether, but the last straw was, after spending some time over a letter I found to my chagrin that I could not understand it myself.

Though I am still a novice, I am fascinated with the craft and it opens up all kinds of new fields—lettering on book jackets, headings on periodicals, lettering over shops and on hoardings—all these have taken on a new significance. Words after all as someone said are "fossilised history" and should surely be treated with the reverence they deserve. There is a great pleasure in the physical shapes of words apart from their meaning, and once one has discovered this there is an added delight in Italic handwriting.

I believe it was Robert Bridges who said that bad handwriting was a branch of good manners, and there is no doubt that good handwriting adds to the poetry of living. It has astonished me how various friends have become infected with this fascinating craft, and how too they have felt that it has added to the joy and meaning of words.

I have been wondering if a revival of the craft of handwriting could lead to a revival in the art of letter writing, for certainly people do not write letters as they once did. The telephone is the means of so much personal communication now, then there is the growing use of tape-recorded messages. Though these are delightful means of keeping in touch with one's friends, I don't think there is anything that gives more pleasure than a letter. Although there is much more leisure today, people have never been so occupied, and like conversation, the art of letter writing is slowly dying. I have always been a letter writer, enjoying wholeheartedly all that is entailed, and there is always the lift of anticipation when the sound of the postman's steps is heard. There seems something very amiss on those rare mornings when there is no post. In a quieter age than ours letters were a means of communication between those who wished to know something about each other—slow and gradual no doubt, but nevertheless real and binding in relationship. Although we are less reticent than we used to be people use the endearments of relationship very swiftly and very easily—I am convinced the individual is more isolated.

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And what about those who catch the spirit of the age through their letters? Who are the letter writers of today who will delight posterity? One wonders! There is undoubtedly a growing interest in the craft of handwriting—there are more "scribes" than one imagines—and it would add greatly to the simple joys of living if this interest could re-awaken the art of letter writing.

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One of the most memorable books I have read in recent months is the biography of Edward Johnston written by his daughter Priscilla Johnston. Many years ago I read a novel by Priscilla Johnston and was so captivated by her understanding of young people, her sensitive approach to life that I afterwards read all her books as they appeared and bought some of them.

Edward Johnston was a remarkable man of great integrity, a unique personality, and his daughter draws his portrait with faithful and loving care. Shining through the book is the loving self-sacrifice and devotion of her mother, who to my mind was no less remarkable than her father.

Edward Johnston was renowned in the field of calligraphy and he came to believe that appreciation was an essential part of any art. He found a special significance in the passage in Genesis which states that after each phase of creation "God saw that it was good." "This he believed to be the final act of creation and he even extended the idea to include the appreciation of other people besides the artist himself as being actually creative."

"The mystic experience. This is surely the only ultimate. A mystic, however much and however often the word may be abused, should be defined as the man who is no longer mystified—by religions, by theologies, by doctrines, by formulations. He is at one with religions, having attained Religion; he is no longer dismayed with overdoses of doctrine. He occupies this favourable position by virtue of his experience which brings with it such joy and such certainty that he no longer needs dogmas about salvation; this experience to him is salvation. He no longer needs to solve the lesser problems, they have been dissolved. It may not last for more than a few minutes, but it changes the man's outlook for ever—*he has seen the light*. These men are our true leaders; their goal of higher consciousness our chief hope. Their message comes down the years always with the same power to convince, always unbiased and undating. Their words bring continual support to the whole and the happy, and they bring hope and healing to the unhappy, to the broken in heart and even in purse, to the doubtful and to the dying."

These true and beautiful words are to be found in the last chapter of "Paths of Light" by John Stewart Collis published recently. There is an underlying philosophy in the book which is deeply satisfying and leaves one with a sense of wonder in the unity and interrelatedness of life.

A LAYMAN'S DIARY

(Laymen will provide a diary for "The Inquirer" each week)

FEBRUARY 1. We have had our television set for just two months now, and none of the family has developed "television tertiofilis" or any other ailments recently described in the *Lancet*. We still haven't got over the wonder of having "a cinema in the home", which is what a disgruntled handyman called TV the other day. But we have at last passed through the "square-eyed" stage, as Jamie calls it, when you have the thing on like a tap and gape at every programme "just to see what it's like". Our collective will-power grows stronger every day. Soon we may even steel ourselves to switch off *Emergency-Ward 10*.

3. Saw the latest *Marty* on the bookstall and bought it out of curiosity. Really not a useful production at all. Rather like a collection of those Hoffnung's strip advertisements, except that the theme is "girl meets boy", instead of "hubby (or wife) makes good". All in perfectly reasonable taste, I thought (including the advertisements, as my wife pointed out to me). Hardly more usual than the successes of Denis Mackail or Ian Hay; and fantasy is an essential part of life when one is young, or even not so young. (Even Wittgenstein had to have his Street and Smith Adventure crime magazines).

In *Lifeline* tonight (BBC television) the subject was "The Medium". Dr. Stafford Clark, the consultant psychiatrist, showed about twenty minutes of film taken last Wednesday of Douglas Johnson, a medium, and "Mrs. Smith", who had never met him before and had had nothing to do with mediums or séances in her life. The medium was given her watch to hold, and very soon he was relaying to her a series of messages from "a lady who has passed on". These messages were rather obscure, like word-picture puzzles in a children's paper, but they tallied remarkably with events in "Mrs. Smith's" family life, as though they were coming from her mother, who had died in her sixties. Thus: "I was a number 4" (her mother had had four children): "Lou is being sent to Doris, or Dorothy" (Mrs. Smith's name is Dorothy): "I find a penny in my hand" (a mine is called Penny): and so on.

On February 17th this same séance is to be discussed by experts in psychical research and medicine. It will be fascinating to see what they make of it. Collusion can be ruled out ("Mrs. Smith" proved not to be Dr. Stafford Clark's wife). There was certainly "something in it". But what? (I hope that when I have "passed on" I shall have better things to do than to spend my time using crossbeams for my surviving relatives).

4. In *Lift Up Your Hearts* this week, Canon Roy McKay has been giving some refreshingly liberal talks on "Heaven and Charing Cross". God is in the here and now, at the kitchen sink, not in some special compartment of life. "The Kingdom of God is in the midst of you". This morning he deplored the setting up of barriers "to distinguish insiders from outsiders." The atheism of religious people, he said, was worse than the atheism of the atheist.

If all the BBC's religious programmes displayed this breadth and wisdom, one might be less regretful at our almost complete exclusion from BBC broadcasting. Incidentally, last week, in *Viewpoint* (BBC religious television) Canon E. W. Heaton gave the most forthright criticism of narrow religious orthodoxy that I have heard for many a day either inside or outside Unitarian circles. (For example: ". . . as time went on, Christian thought devised a body of orthodoxy which men could not understand, but were required to accept . . . a monstrous form of idolatry").

5. I gather from the *Inquirer* today that some of our people think that the Chalice could well be designed in a bolder form (I agree), but that any symbol, whatever it means, is better than no symbol. Reminded by this of a football match I once watched in Manchester. Our office side (home team, in green shirts) were playing a Roman Catholic Club, who were wearing white shirts with a single large red triangle at the front and back. I wondered what the badge signified (was there a Saint Triangulus ?), so I asked a visiting supporter what the religious significance of it was. "Oth, none at all", he replied cheerfully, "Our lads usually play in green shirts, like your boys, so this time they had to borrow a set of shirts—from Russ's Athletic Club next door".

6. To Essex Hall this afternoon, for a meeting of lay folk, both men and women, to discuss ministers' stipends. We had been invited (on the initiative of the G.A.) to devise ways and means of honouring the pledge given at last year's Annual Meeting to raise the stipend scales to a more satisfactory level. Three hours of sound discussion in a spirit of real concern (enlivened at one moment by an advocate of child allowances, who asked us to consider "the typical case of a minister with a wife and two families"). Eventually we resolved to set up a strong committee of eight laymen (subject to the G.A. Council's blessing next week) with Wynn Kenrick as Secretary. They are to dig out the facts as they are at present and make some concrete recommendations about ways in which the extra money can be found.

The Rev. Arthur Vallance presided, as President of the G.A., and the Rev. John Kirby supported him on the platform. All the rest of us were laymen. Quite right too. After all, it's *our* job to see that the pledge is fulfilled.

A New Society at Sheffield

As part of the Tercentenary celebrations of the Upper Chapel, Sheffield, the Rev. G. Stanley Whitby has brought into being the Sheffield Religious Fellowship Association.

It is for members of all denominations and of none, who wish to discuss and share their religious experiences and problems, in a spirit of fellowship, and so gain help from each other.

Many religious problems cross side sectarian differences, and so does much religious experience; there is a common meeting ground. It is also a help to know more about different religious viewpoints, as this can lead to understanding and respect.

The aim of the Upper Chapel congregation, in their Tercentenary Year, is to foster a spirit of goodwill, and of mutual understanding and appreciation amongst folk of differing religious convictions, and so the Chapel is helping the new Association in its initial stages, without in any way controlling it.

At the first meeting, held on Sunday night, 31st January, in the Chapel Vestry, an Anglican layman, Mr. D. Gordon Johnson, spoke on Christianity and the Bank Staff. The meetings are held throughout the winter on the last Sunday of each month, at 8.15.

Mr. Johnson is the Chairman and Managing Director of Messrs. Barnett Ltd. After taking Modern Greats at Oxford, he was a student in one of Mr. Whitby's philosophy classes at Sheffield University, and later helped him to found what is now the Sheffield Philosophical Society, to which the Upper Chapel gave accommodation until the Society was able to move to the University.

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Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Colleges

Sir: The letter from Mr. Martin Davies in your issue of 13th February gives a picture which is so untrue to the situation in the College that I know best that I feel bound to try to correct it. We at M.C.O. do not see ourselves as men "working superbly" at the superhuman task of enabling our students to survive an utterly unsuitable curriculum imposed upon us by reactionary forces from outside. We drew up our own revision of the curriculum three years ago and, without thinking it perfect, we regard it as a pretty good one. It includes some elements not of our choice but imposed by University requirements, of which the most time-consuming is the study of Greek. We discuss the matter with each student and find that many of them agree that the advantage of possessing, and the stimulus of working for, a degree or diploma is worth the effort, while others can use their time in College better by concentrating on other subjects. I am sorry that space precludes the setting forth of our curriculum in detail, but it is a carefully planned progressive course, leading up to a last-year study which we call "Towards a Unitarian Theology".

I sometimes wonder whether many of our critics have any real knowledge of what we are teaching here. Even if they had, some of them would still no doubt disapprove. It would certainly not appeal to those who want to see the Colleges drop Theology and confine themselves to the teaching of techniques. This would, of course, have certain advantages. It would make less demand on the "tenacity and determination" of the students and probably enable us to reduce the period of training from three or four years to one, with a consequent saving in cost. It seems to me, however, that it would be rather like sending men out as doctors who knew nothing of anatomy, but had had a thorough training in the bedside manner. I cannot imagine anything more likely to accelerate the decline of organised Unitarianism as a force in our national life. But my main purpose in this letter is to make it plain that those of us who are teaching in the Colleges are not being prevented by some sinister reactionary force from teaching the things we regard as really important.

Oxford. Yours, L. A. Garrard.

(Principal Garrard's letter should now end this correspondence for the time being.—Editor.)

A.I.D.

Sir: *If A.I.D. is not adultery I do not know what it is* (W. P. Collins).

But A.I.D. need involve no broken faith between the marriage partners, and certainly involves no personal relationship with the donor. If that which involves neither of these is still "adultery", then I do not know what "adultery" is.

The psychological effect, on the child and its future marriage-partner, of keeping secret the donor's identity (J. J. Kipling).

If this is an argument against A.I.D. it is also an argument against "adoption".

The risk of in-breeding and the eugenic effects thereof (J. J. Kipling).

This risk need not be much greater than that of foundlings, or illegitimate, or adopted children marrying each other, and could easily be reduced by such practical measures as limiting the number of any one donor's donations, and distributing them geographically. Anyway, what does "eugenics" say about in-breeding?

Yours, *Your Leader-Writer.*

Sir: In spite of the defence of A.I.D. in the Editorial of February 16th, we feel that moral issues are, in fact, involved, which have been completely disregarded by the writer. Religious liberals should be as sceptical of the reasoning which says "it's new, it's progress, it must be good" as that which cries, "it's new, it's wrong, lock 'im up!".

This is not a case where two responsible adults are making a decision which has consequences mainly for themselves. A third vulnerable and helpless individual, is to be created as a result of their decision and this fact raises questions of considerable importance. The situation into which the child who has been conceived by A.I.D. is born, is based on a deception and is therefore unhealthy. The psychological mechanisms involved in this situation are complex and imperfectly understood. The husband is required to make a difficult adjustment and this may lead to tensions in the marriage, and hostile feelings arising towards the child, possibly many years later.

The alternative, adoption, permits the husband and wife equally the same open relationship with the child and is therefore to be preferred to A.I.D., the effect of which is so uncertain.

West Norwood, London. Yours, David and Andrea Pound.

The Peace Movement

Sir: In a letter of January 9th, T. G. M. Guise criticises my appeal for better support from the denomination of the Unitarian Peace Fellowship, of which I am the Secretary. As far as I know, every denomination has its peace movement. Even the Roman Catholics have their pacifist section "PAX"—promoted by individuals, and not by the Pope. Would Mr. Guise wish to be less vigilant? Mr. Guise makes the dogmatic statement ". . . . peace movements behind the backs of democratic governments in the throes of negotiation with totalitarian régimes, militate against the interests of real peace". That is a matter of opinion. It is the purpose of most peace movements to "back-up" the peaceful intentions of the government, not to go behind its back. How otherwise can the government be democratic, if thinking citizens do not let it know clearly what their wishes are? If we do not use our democratic privileges there is little advantage in living in a democracy. Those of us who work and think and articulate, within the framework of a peace movement, do so because we believe that by so doing we can help the cause of peace. We do so because we have nothing better to do—not because we have nothing else to do.

Unitarians have their own moral and spiritual insights and must apply them more than ever to this most urgent issue of peace. That is why I appeal even more urgently for more members of the Unitarian Peace Fellowship.

Altrincham. Yours, Elspeth R. Vallance.

Liberal Theology

Sir: Mr. Wardle's fresh-minded Commentary on miscellaneous topics is something very much welcomed by your readers.

However, the risk is that topics may come forward which are too big for brief disposal. A case in point is of some importance where Mr. Wardle comments on the Concept of Nature in Liberal Theology. These are too curt to be properly understood. But one seems to be incorrect. "Recourse to 'natural law' has been the great stand-by of liberal theologians . . ." It is, of course, Catholic theologians who have carefully developed the idea of natural law, and amongst Christians hold pre-eminence in this line of thought.

His further remarks under this head need clarification. Man is undoubtedly continuous with the total process of nature—and this, incidentally, is the master-thought of the great work, "The Phenomenon of Man" by a Catholic. This is not the same as saying that nature's sub-human ways should be imitated in human ethics. If this last is what Mr. Wardle had in mind he should recall that only the Fascists tried that preaching and practice; and liberal theologians were not conspicuous in that movement.

Aberdeen. Yours, Wallace Tawse.

Have You read Monty?

Sir: When you state that secondary modern education fits boys and girls to appreciate the hunger for moral nourishment and non-physical values, I feel sure that you don't really mean this, but that it is the secondary modern types mostly (and naturally since they are the great majority) who are exposed to external influences of evil. As you will know, these schools, staffed by some of the most enlightened, hard-working and conscientious teachers in the land, are doing outstanding good against heart-breaking external forces, and the basis of their curriculum is probably nearer to that of liberal Christianity than that in most other schools.

Altrincham. Yours, Kathleen Tomlin.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 21st, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Coram Davies.
ALTRINCHAM, Dunham Road Chapel, 11, Mr. H. Bradbury, 6.30, Rev. Roberts
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
BILLINGSHURST, Free Church, High Street, 11, Rev. R. F. Goddard
BIRKENHEAD, Unitarian Church, Bidborough Road, 6.30 (February 28) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30, Rev. Dudley Richards.
BOLTON, Unity Church, Deane Road, 10.30, Rev. Dudley Richards, 6.30, Rev. Arthur J. Long.
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Roy John
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, South Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Student.
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. John Kielty
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fishlow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wilkinson
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30 Rev. Norman Kennedy
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Forbes
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Nichol-Kaiser
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GRIMSBY, [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quine
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beard
GUILDFORD, Ward Street Church, 11.15, Rev. F. Hankinson
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hilton
HINCKLEY, Great Meeting, Baron Lane, 11 and 6, Rev. E. A. Dowds
HORSHAM, Worthing Road, 6.30, Rev. J. Morley Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker, 3.30, Junior Church
HULL, Park Street Church (Unitarian), 6.30, Rev. A. W. Vallance
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Watson
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Eustace W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Mr. J. McClelland
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenworthy
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kent Mathews
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Bevan, 6.30, Mrs. M. E. Bevan
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Bevan
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Storey
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. F. Goddard
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. R. Tarrant, 6.30, Rev. K. C. Tealcoate
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Howard P. Short
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Tealcoate
LONDON, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Rev. R. W. Somerage
LONDON, Islington, Upper Street, 7, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. James Gordon
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. H. Clemence
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. R. H. Beaven
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Miss L. M. Robinson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. M. E. Trueman
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45, Students, 6.30, Rev. Cunliffe Jones
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Waring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield (February 28) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Rev. Laurie Tomland
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dibble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Student
RINGWOOD, Hants, The Meeting House, 11, Rev. Frances Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. L. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bare
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. C. Ashworth
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. E. G. Green
SOUTHEND-ON-SEA, Darnley Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mr. F. E. Lloyd
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
SWINTON, Swinton Hall Road, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemball
TODMORDEN, Unitarian Church, 10.45, Mr. H. Varley, 6, Mrs. Simon
TORQUAY, Unity Church, off The Terrace, 11, Rev. Charles Eastwood
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30, (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. Ernest Shaw, 6.30, Mr. F. Fitzpatrick
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45 and Styal 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
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PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Featherstonhaugh, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Hamilton, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended—Enquiries—Mrs. Watson, Tel. 40-271

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Barnes

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Deaths

Hargrove—On February 4th, at 106, South Hill Park, N.W.3, Etheldreda Mary, second daughter of the late Rev. Charles Hargrove, M.A., D.Litt. Age 83.

Williams.—At a Cardiff Nursing Home, Margaret Anne, of Cascood, Aberdare, the dear sister of Richard and Trevor. Funeral Tuesday, February 9th, strictly private. No letters please.

THE INQUIRER

All items and correspondence for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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"Florence Hill and the Postal Mission"

This booklet, by H. G. Chancellor, has been brought up to date with the addition of four pages (by R. H. Barker, B.D.). From C.P.M., Essex Hall, 1-6 Essex Street, London, W.C.2, two shillings.

Change of Address

Rev. and Mrs. F. Cottier, 3, Deneway, High Lane, Stockport, Cheshire. Tel: Disley 2660.

A Petition

Sir: The evils of the Irish Horse Traffic have long been known to the animal welfare societies.

The "City of Waterford" affair, in which no fewer than 58 horses lost their lives brought this matter to the notice of the general public.

The discomfort which the horses suffer on the long sea voyage, their journey for many hours in railway trucks without water and the horrible method of killing used in France should now be known to all who take the trouble to read the newspapers. It is time we Unitarians woke up and tried to do something to stop it. One way in which we can help is by signing the petition to president de Valera, which is being organised by the Royal Society for the Prevention of Cruelty to Animals.

Any local branch of the R.S.P.C.A. would be only too pleased to furnish particulars.

The International League for the Protection of Horses, 4, Bloomsbury Square, London, W.C.1., have a full series of pamphlets dealing with the trade in live horses. I suggest that Church Officials should contact the League to obtain a set of pamphlets for distribution to their members.

Shrewsbury. Yours, E. Whitley.

Vandalism

The North East Lancashire Unitarian Religious Education and Youth Council held a rally at Padiham on Saturday, January 30th, 1960. The subject for the rally was "Vandalism". Members of the panel who answered questions on this subject were: Mr. W. H. Washington, Mr. F. Simpson, B.A., Mr. J. C. Dunbar, J.P. The Chairman was the President of the Council, Mr. Nigel Clark of Rawtenstall.

There were over 40 people present and the fellowships represented were: Blackburn, Colne, Padiham, Rawtenstall and Todmorden.

In the U.S.A., too

Three large swastikas were painted on the walls of the patio and church school of the First Unitarian Church of Los Angeles, 2936 West 8th Street, early in the morning of Tuesday, January 14th.

At the annual meeting of the members of the church on Sunday, January 17th, two resolutions were passed overwhelmingly with instructions that they be made available to the public and that the minister of the First Unitarian Church, Rev. Stephen H. Fritchman, call upon other ministers and churches of the community to participate in a protest against these acts of desecration, calling for vigorous investigation of the criminal acts by local law enforcement agencies.

Stockport.—In November last, no other organisation in the town having then made any move in connection with World Refugee Year, the committee decided to act alone.

A collection of clothing was organised and a good quantity of useful garments handed over to the W.V.S. who by that time were in the field.

Since January 8th a series of Coffee Mornings has been held on Fridays and Saturdays, to attract visitors to the market, and over £25 has already been raised.

A Whist Drive and other schemes are in hand.

Robert John Andrews

The sudden passing on 17th January, of Robert John Andrews, at the age of 70 has deprived the Church of Our Father, Rotherham, of a devoted and loyal member.

Bob Andrews was intimately connected with the congregation from boyhood and was one of the few of the older generation of workers still worshipping in the Church today. It was in the Church and School he met his wife, who survives him.

For over forty years he was handicapped by a serious complaint, but attended Church regularly.

A Pattern Maker by trade and a born Trade Unionist, he was also an able organiser and over the years he gave invaluable service to the Church by the work of his hands.

The funeral service, conducted by the minister (Rev. Eric Phillips), was held in the Church on 21st January and this was followed by Cremation at Sheffield. E.P.

Printed by [illegible] Printing Co. Ltd., High Road, Ilford, Essex, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Advertisements [illegible], Saturday, February 20, 1960